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Freedom, Fellowship and Character in Religion.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

WAS it ever known before that a man who made addresses before the American Unitarian Association and the Free Religious Association preached the Sunday following at King's Chapel? Yet one of the directors of our Western Conference did it this year.

THE Druses of Mt. Lebanon are believed to be descendants of the ancient Phœnicians. They are strict Unitarians in belief. A writer in *Blackwood* says that their sacred books discountenance prayer, almsgiving and fasting according to this rule: "*The truth of the tongue* is instead of prayer. *The preservation of brotherly love* is instead of almsgiving. *The abandonment of idol-worship* is instead of fasting."

THE materialistic tendency of the Spencerian philosophy continues to be a subject of criticism among the opponents to that school of thought and of apology to many of its advocates. The *Religio-Philosophical Journal* publishes an extract from a letter of Mr. Spencer's to the Brooklyn Ethical Association in which he expresses himself plainly but rather discouragingly on this point. "In olden times," persecuting priesthoods were content if a so-called heretic would recant and say he agreed with them, but Mr. Spencer finds little such honesty of intention among his own detractors, who persist in their misrepresentations long after he has many times publicly refuted them. "I have had to rebut the charge of materialism times too numerous to remember and have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done. . . In my earlier days I constantly made the foolish supposition that conclusive proofs would change beliefs. But experience has long since dissipated my faith in men's rationality." There is a bitter tone to the last words which we think springs from the moment's mood, rather than sober conviction, for we are quite sure that Mr. Spencer's "faith in men's rationality" which he himself has done so much to enlarge and strengthen is not on the wane, though that his patience and sense of justice have often been severely taxed must be admitted.

MISS HILTON, so long secretary of our Women's Western Conference, has lately done a real service to all Post Office Missionaries. She has made "a classified list (by subjects) of tracts, sermons, lectures, addresses and periodicals that may be useful in P. O. M. work," and to which we are glad to call attention a second time. It is far the most extensive list yet made in the East or West. The materials to be sorted were the A. U. A. and Unity and Register tracts, and such sermons as Clarke's, Savage's, Chadwick's, Blake's, Sunderland's, Wendte's, etc. These she has grouped under such heads as "Nature of Religion," "Science of Religion," "Religion and Morality," "Christianity," "Unitarianism," "Unitarian Views of Orthodoxy," "The Bible," "God," "Jesus," "Worship and Prayer," "Death and Immortality," "Sin," "Punishment," "Atonement," "Judgment," "Fall of Man," "Individual Life Tracts," "Family Life Tracts," "Social and Public Interests," "Temperance," etc., etc. A deal of work goes into the making of little tools like this, and somebody should do the thanking. The secretary of the W. W. U. C., can probably supply the pamphlet. (175 Dearborn St., Chicago.)

A CONTRIBUTOR to the *Northwestern Christian Advocate* writes to express his opinion of certain too broad and attenuated notions of Deity, as he conceives them, under the anomalous but suggestive title, "Theistic Materialism." It is not strange that modern scientific theism, as expounded in the writings of men like Herbert Spencer and John Fiske, and numerous lesser prophets of the radical pulpit, should seem chiefly materialistic to minds still bound up with a more personal conception. The writer referred to says: "As now used by philosophic theological writers, the term theism means that God is attraction, gravitation, cohesion, mechanical law, chemical affinity, and repulsion, the life of things animal and vegetable, and that he is the direct and only cause in the universe." He "repudiates" such conceptions as "heathenish and pantheistic." The latter term is often used to decry theism; but as we comprehend it, theism stands, not for the separation and scattering of the God idea in such lesser forms of activity, as "gravitation," "mechanical law," etc., but for that principle of divine order and progress manifest in both the natural and the moral world, supporting and ruling, at the same time that it is inevitably bound up with, the system of created things revealing it. It is a thought that inspires the highest form of worship, and arouses the ethical consciousness, as no mechanical and arbitrary conception can possibly do.

"VOICES out of the Silence" is the name of the last tract (No. 30) added to the Unity Short Tract list. It is by Frederic A. Hinckley, of Florence, Mass., and his line of dedication hints out of what experience it comes, and to what experience it may carry strength and peace: "To Mabel's friends and ours, with the prayer that the reflections which have comforted us in our hour of supreme grief may comfort them also." We thank the father for trusting his words to us: a thousand homes will yet be blessed and bettered in the daughter's name. Send for some copies. We often need a printed word to give a friend in sorrow, when our own words fail. ("Short Tract, No. 30," sixty cents a hundred copies.)

THE test of the true preacher must always lie in his power of moral stimulus. He may fail to teach, but he must not fail to lead and to inspire. A writer in one of our exchanges talks of "The Poetic Element in Preaching," and as we think of it, the great men of the pulpit have always been men whose main tendency and apprehension of things was poetic. They are men of faith and enthusiasm, believers in their kind, ardent advocates of the higher order of things to come, prophets of a new and brighter day. They are synthesists of human motive and conduct rather than analysts. The analytical power must not be wholly missing, but it must be employed as a means in the search for truth, not an end; subordinate to the spirit that demands the continued rejuvenation of the world in the newest and most far-reaching truths, and understands how to stir a similar impulse in others.

WE publish this week the second discourse in the series on "The Coming Synthesis of Religion" given at the late session of the Western Conference and numbering three other papers. It is a matter of sincere regret to us that we are not able to print the entire series; but the addresses of Dr. Kerr, of Rockford, representing the Independents, and of Mr. Sheldon, of St. Louis, representing the Society of Ethical Culture, were given without manuscript. That of Joseph Stolz, Rabbi of Zion Congregation, who spoke for the liberal Jews, was already pledged to the *Reform Advocate*, when we asked for it. "There is but one Judaism" says Mr. Stolz, "and that is progressive Judaism." He expresses preference for the term "reformed Judaism." The ideas which have "outlived the vicissitudes of thirty centuries," viz., "one God, one humanity, immortality for all, the perfectibility of man, the supremacy of the moral law," these were never so strong and active as to-day, the more so that all religions are beginning to teach them, and that they "are no longer the sole possessions of the Jew."

A WRITER in the *Literary World* thinks it does not follow because more books and periodicals are now published than ever before that children read more than they used to. She finds love of detail and delight in the marvelous the chief motives in the juvenile liking for books, and doubts if much of the diluted literature intended for the consumption of the young is not more injurious than helpful. The writer urges that too little attention is paid to the development of the child's natural love of rhythm and rhyme, which the sing-song style in which they read verse themselves, and which they like in others, only helps them the better to understand and enjoy.

A WRITER in *The Week*, Toronto, has an excellent word to say on "Workingmen's Homes." She makes an especial plea for the workingman's wife's kitchen. His home, like that of his aristocratic employer, is all parlor. The kitchen in which the wife and mother must do all her work, and keep the younger children about her to prevent them from falling into mischief, is small, poorly arranged, ill-ventilated, when it should be roomy, convenient and cheerful. Not that the workingman's wife is not as rightly entitled to her "parlor" as the highest "Lady Lofty" in the land, and it is probably herself that will first have to learn both the sounder æsthetics and ethics of reserving some space and degree of comfort for the working department of the house. But the architect can help her, and it is a place and a cause needing help.

WE have no sympathy with the sentiment expressed by the *Methodist Recorder*, commenting on the recent discussions in the Presbyterian Assembly, and pronouncing the "whole controversy deplorable," adding, "It seems a pity that any occasion should be given for the diversion of the energies and attention of Christian bodies into disputations and controversies of this character," and ending with the pious hope that "God will overrule it all." Our own piety goes much farther. We believe God is *ruling* it all. There were doubtless plenty of people, two centuries ago, who thought that Luther was a most pestiferous fellow, because he persisted in reaching some clear understanding with the Pope on certain disputed matters pertaining to the sale of indulgences, etc., who regarded Erasmus a much more agreeable man and pleasanter neighbor. We confess we are tired of the constant depreciation, in both liberal and orthodox ranks, of the need of honest discussion, by this contemned term, "controversy." What duty has religion in respect to clearing and guiding men's thoughts on these vital questions of belief on which it rests? Has it any?

A GREAT deal has been written about Emerson's smile, his "inscrutable" smile, Whipple called it. Rose Hawthorne Lathrop, in a letter to the Sunday *Tribune*, talks of Concord and its great prophet, and speaks thus of her own early impressions of this smile: "I complained that he ought

to wait for something to smile at, not knowing then that he might and did always have something to smile for; and when, seeing him begin to answer some one's questioning, however trivial, I beheld a smile slowly, very slowly, grow and light up his whole countenance before he answered with a deliberation as great and brilliant as the dawn, I argued that the performance was out of proportion, that Emerson should keep back a smile so striking and circumstantial for rare occasions, such as enormous surprise, or make it the precursor to a tremendous roar of laughter. But I have long fully appreciated that smile. I believe it brought refreshment, encouragement, and waves of virtue to those who saw it. There was nothing wide or joyous about it; it was interrogative, a bit quizzical, a sort of safeguard. Yet it was an expression of perfect bonhomie, and as radiant as a sheaf of sunbeams. No one else could do it."

Religious Toleration.

The beneficial results, the growth of the spirit of religious tolerance, rising from a controversy such as the theological world is now passing through, should be much more manifest to the enlightened mind of to-day, it would seem, than any possible conjectural evil outcome can be. Popular sympathy, if we read it aright, is on the side of the innovator in religious doctrine, the more liberal interpreter of the creeds, the side of mental freedom and advancement. The era of religious toleration has fully dawned, and we might add was reaching its perfect noon, did not the figure, as figures of speech are apt to do, overreach itself, and suggest returning sunset and night, which, happily, intellectual dawns do not lead to.

That the many obvious blessings of the new era will be accompanied by some incidental evils is already apparent. Liberality of view appears was looseness of thought and moral irresponsibility in many minds. The fear of hell is undoubtedly the hangman's whip that keeps many people in order. There is probably no liberal preacher that has not felt the moral inertia so often found along with large and easy theories of life and the universe; who could sympathize with the New England clergyman, referred to by a writer in the *Nation*, and who was heard to say: "I wish I could get an audience to preach to who hated the Gospel. I sometimes long for hearers who would yell out their dissent and defiance; it would be such a relief after my sleekly supercilious congregation who listen to me with such complete indifference and superior unconcern." The writer is speaking of "Some Blessings of Intolerance," going much too far, we think, in deploring the evils of the new era, —accidental, sometimes mischievous offshoots from liberty's growing tree—when he declares that "toleration tends to diminish men's ardor in the pursuit of truth." It may tend to diminish the ardor with which men believe themselves the only safe and constituted guardians of truth, the increasing disposition to regard truth as something much larger than any form of dogmatic statement attempting to define it; but surely the spirit of brotherly sympathy, respect for the varying results of human thought and research, the nobler conception of things attained by the abatement of all forms of intellectual pretension and oppression, must indirectly promote the love of truth as nothing else can.

The same writer points to the wider and stronger interest excited in the teachings of "the assailed professor of Union Seminary," as growing out, he thinks, from nothing less than the spirit of intolerance with which these teachings have been received by his theological brethren; but the real and juster cause, wholly honorable to all concerned, is here overlaid with a superficial one. It is not the "intolerance," if such it can be fairly called, arising from the professor's views on the threefold source of authority in religion, that so much excites sympathy and confidence, as the fact that the public religious consciousness here feels itself touched anew, confirmed in its larger faith and hope. This public religious consciousness is far larger than any of the instituted seminaries, churches or synods aiming to represent and give it voice. History has shown more than once how devoutly religious man may be in casting aside these trappings and forms of the religious life he has outgrown.

Nothing is sadder than when the advocates of liberty become its apologists. These political reformers, who think the "reign of terror" discounts and renders naught all the gains of the revolutionary period to which it belongs, who would enjoy the reading of our own history better, if intemperate episodes like the tea-spilling in Boston harbor could be left out; and those religious reformers who supplement their declarations of freedom with pages of mental reservation that half deny and impeach it, who follow the banner of their choice more like martyrs than the conquering heroes they should be—such do far more harm to the cause they serve than twice their number of active opponents. They are to be found in all the ranks of liberalism. We have been suspicious more than once of their presence in our own Unitarian household of faith.

We shall not therefore join the writer from whom we have quoted in praise of any of the lost blessings of intolerance. Perhaps there are a few, but we are sure the misfortunes and evils were far greater; as we are also sure that if the blessings of toleration do not manifest themselves swiftly and undeniably to our understanding, it will be our imperfect human nature that has failed, not the spirit of truth leading us on. C. P. W.

Crystallized Worship.

II.

Has the time come for Unitarians to crystallize their worship after the Episcopalian model? Hitherto the genius of our church has declared itself in favor of the simple and free forms. Puritan independency is still strong in us. Exceptions, like King's Chapel in Boston, have but more strongly marked the rule. Our churches which have most ritual, and love it most, are known also for general conservatism, and instead of serving as example they have so far rather served as warning to us. Yet there are many signs among us of a growing wish for more beauty and "togetherness" in worship. Our Sunday-schools to-day have little liturgies, though none as yet are very lovable. Certain festival services are growing customary, and many a minister has tried his hand at preparing them,—usually to show, if not to feel, what a 'prentice hand it is. Many books of "responsive readings" have been compiled, and tried, and laid away as dreary things. The A. U. A. hymn-book has long contained orders of prayer and a psalter, which many churches may have gratefully used; yet probably they are not anywhere much cared for. Nothing born of the true liturgical feeling, still less, nothing born of that feeling and at the same time true to freshening thought, has yet been offered us.

But to-day a true liturgy, a prayer-book after the Episcopalian model, is on its way to us. A committee, appointed by the directors of the A. U. A. to prepare an "Order of Public Worship," last summer submitted for inspection and criticism "Five Services." It is by far our best work of the kind done on this side of the water. If we want a full-fledged liturgy of the older sort, the task of making it would seem to have been trusted to good hands. And any elaborate liturgy made to-day must of necessity be one of the older sort. Noble forms to fit our growing faiths must wait for a day when the faiths themselves have grown maturer. All is too transitional just now. That new faith will ask for something other than the old Christian liturgy with omissions.

In these "Five Services" much of the tone of the old prayer-book is saved, and yet there are many changes. Instead of the two services, one for morning, one for evening, of the Episcopalian model, here are five, one for each Sunday of the month. Certain parts of the model are omitted altogether,—the "absolution," the "creed," and certain short prayers like that "for the President." There is but one Scripture lesson, and the passages for that are not prescribed. But the general order and variety of parts is retained; introductory sentences, a general confession, and the "Our Father," lead up to psalms and glorias of praise; then come the psalms for the day, read responsively, the Te Deum, the Scripture lesson, and the following psalm; then collects, a litany, a prayer in commemoration of the departed, and a general thanksgiving. Besides the "Five," the completed book will probably contain the King's Chapel and other services already in use, a collection of "Collects for the day" and for church festivals, certain special services (Communion, Baptism, Confirmation, Matrimony, Burial, Dedication of Churches), and finally a Psalter. Many of the prayers and litanies in these "Five Services" are noble and impressive. There is much that is petitionary in them, though it is yearning of the spirit for the things of the Spirit. Yet, only those whose theism is distinctly rimmed and outlined could use them all with ease and happiness. The Christology seems restrained, and is not more than most Unitarians of to-day would perhaps accept; but expressions here and there would strain the free sincerity of some of us. Now and then alternative prayers and psalms have been thoughtfully provided, but too scantily to meet all such objections. The services are so long that, if used in full—no need to use them so, however, the editors themselves suggest—there would be little room for voluntaries of prayer or reading. The very theory and intent of liturgy like this is to avoid such liberties.

Will services like these be welcomed by our churches? Increasingly, we think, by congregations and by ministers. Not these perhaps, but services *like* these. But these will help to educate us all liturgically, and set a standard, and bring many new elements of common prayer within our reach. "Survival of the fittest" then must have its course. Some of us look more hopefully not to a substitution of a full liturgy for our free forms of worship, but to an enrichment of our simple forms by certain "constants" of song and prayer, touches of beauty here and there, on which associations will begin to germinate.

Meanwhile, one question should be well considered by Unitarians eager for a prayer book, if any such there be: Have we yet attained such genuine freedom in religion that it is safe for us to dare the dangers of full liturgy, spoken of above? The treatment of the Western Conference by comrades east and west, for loving freedom well, gives ominous answer, No. But for those who answer Yes to this, still there is the question which Mr. Chadwick has already pressed: Have we such unity in Unitarianism that our churches will abide in working fellowship in case some of them become liturgical while others remain free worshipers? Will our ministers still be able freely to exchange? Even now it takes no little searching sometimes to find in the simple service-books a prayer or psalm that one can use in all sincerity. It would be interesting to know how many of our ministers would have to decline an invitation to preach in King's chapel, because they could not honestly use the service so dearly cherished there. Now, what if there were thirty or sixty King's Chapels in our little circle? This is no suggestion that the sixty should not become King's Chapels if they wish. But it does suggest the grave responsibility laid on our compilers—the more, as they are appointed by an Association that claims to be "American" and to represent us all—to minimize dangers by choosing forms of utterance that shall strain the mental honesty of *none* if that be possible. And it is also an appeal to churches that adopt a ritual to do so in the noble way, namely, by holding truthfulness in worship and the bond of unity paramount to any "order for the day," however dear.

W. C. G.

Men and Things.

REV. IDA C. HULTIN, of Des Moines, Ia., lately occupied the pulpit of the Church of the Unity, Boston; Rev. M. J. Savage, pastor.

CHRISTOPHER COLUMBUS, Sebastian Cabot and Amerigo Vespucci (the first discoverer of the Western World, the second the shore line of the United States, and the third giving his name to the continent) were all Italians.

MR. PRATT, the philanthropist, who died recently, is reported by Dr. Cuyler to have said, "The greatest humbug in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it."

MR. JAMES W. ELLSWORTH of this city, a wealthy and discriminating bibliophile, has just purchased a copy of Waldsee Muller's "Rudiments of Geography," a print of the sixteenth century, in which the name "America" is first given to the western continent.

MRS. FANNY B. AMES, of Boston, has lately been appointed to the position of factory inspector in Boston, together with Miss Halley, each to receive a salary of $1,000. They will serve under the direction of the Chief of Police. Miss Halley has already reported several cases of children working under age at Fall River.

PRESIDENT WALKER, of the Massachusetts Institute of Technology, in his recent commencement address, called the graduates "sons and daughters of the Institute." The young women took full degrees, we are told, and were received with hearty cheers as they went up to receive their hard-won diplomas.

A WRITER in *Queries* on "Flashes of Repartee" gives the following as a bright example: "Voltaire was warmly panegyrizing Haller one day, when a person present remarked that his eulogy was very disinterested, for Haller did not speak well of him. 'Ah, well,' said Voltaire, 'perhaps we are both of us mistaken.'"

THE spirit of democracy grows apace: We learn that the duke of Argyle's youngest daughter is to marry a Lancashire cotton spinner named Emmott, a wealthy quaker. One result of such a marriage will be to make a man "in trade" a brother-in-law of a royal princess, Louise, wife of the marquis of Lorne.

THE *Independent* says that the refusal of Harvard University to allow women to enter its classes, banishing them to an annex, is not confined to the undergraduate department; and cites an application made last fall by a woman to enter the theological department, which was denied. It adds that the Oberlin and Hartford seminaries offer an example in this matter Harvard might well follow.

A NEW step in advance in the rational use of Sunday may be recorded in the opening of the Metropolitan Museum in New York. *The Nation* speaks of the experiment as an "instant success," and adds that "the character of the visitors on Sunday and the interest shown by them in studying the collections, seem to warrant the conclusion that the most effective part of the work of the museum in art education is being done on that day."

Contributed and Selected.

Truth's Garb.

To live this life and still behind the same,
To see some strong-browed truth stand sentinel,
Life's meanest action still to weigh and tell,
With ready gesture to approve or blame,—
This is the life of saints. What matter name,
Trapping and garment? 'Tis enough, 'tis well
That this or that seem truth. To some befell
A birth in the swart East; then Mahmoud's fame,
Opening their souls' wide windows to the East,
Let these rehearse. For some let Buddha brood
Beneath his mystic tree; and let some deem
The great Confucius blessed; while some still feast
Their souls on Christ, that strong and mighty food:—
'Tis not Truth's garb from which her light doth stream.

H. P. KIMBALL.

Parenthood: Divinity.

EXODUS 20: 12.

The passage to which reference is made above teaches us to honor father and mother, and this teaching forms one of the ten commandments. Nothing can be more natural than to find such a thing in anything of Semitic origin. Reverence for the tribal chief, or the head of the family, was and is a Semitic characteristic, if not also Oriental; and the Bible itself gives us incidental evidence upon this point. Further, this reverence was for the parenthood or chieftainship as attributes of him who held the relation of parent or chief to those from whom it came. It was largely, if not altogether, independent of the character of him whose due it was, being alike unreasoning and servile. Whether the Ten Words are of Mosaic authorship, or with the rest of the Pentateuch must find a date somewhere between the great lawgiver's time and Ezra need not concern us here. We have only to notice the harmony of this command with the life and thought of those to whom it was addressed, leaving the belief that it was thundered down from Sinai to take care of itself.

As is the attitude of the child toward his father, so will be the attitude of the man toward his God, the All-father. Among the early Israelites honor was due to God in just such a manner as it was due to a father. As it was the position of fatherhood and not the character of the father which was to be honored, so it was the divinity of God which inspired reverence, and not his justice, truth and love. This attitude toward the Deity is characteristic of all primitive religion, though it should be said to the credit of the Hebrews that their religious thought was perhaps freer from it than that of any other people. It fitted in with all the ideas of early man to think of his gods as willing this or that, and to be obeyed simply because so willing. That to this conception of God the Old Testament writers added ethical ideas of more enduring value does not alter this conception in itself, nor make it of less worth at a time when man was capable of understanding and responding to little more than absolute commands and precepts. In that stage of his development God could present himself to him only as a supreme will and power. Any higher thought of him was beyond the capability of the race, save as in individuals something of the divine helped them to deeper spiritual insight.

The writer was once talking with a lady, herself the mother of a family, about the home life of some young people in whom both were interested. That home life had in it almost nothing to uplift and ennoble, and she referred to the text above with the remark that she doubted whether children should honor parents who did not merit honor. That doubt was a well spoken one; it was a doubt that should be in the mind of every parent. The duty of honoring a parent is a duty only when that parent presents to the child's view a character that is worthy of honor, and wins it. The first and greatest duty is the duty of the parent to the child; and that means more than that a parent should provide his child with food, clothing, and education. It means that parenthood imposes obligations of revealing to the young mind and heart, whose future destinies must of necessity be so much influenced by the parent, a nature lovable and kind, and such as will win affection, with a soul of such strength, purity and nobleness as to inspire esteem. This much the child can rightly demand of the parent as its due; and if a child, not having had these things to influence its life, shows in later years a character not altogether lovely and of good report; if this child fails in the respect due to a parent, that parent must look to self for the cause, must accuse self and not another. It is but just and right that a drunken and cursing father, a loud-mouthed and shrewish mother, should not be honored by the child. The cause of the race, as also the welfare of the individual, demands that only that shall have reverence and respect which can help man by the imitation in which reverence and respect result.

This, again, is in harmony with our enlarged and higher views of God. He is to us something more than supreme will and power. Were he that and that only he neither would nor could win love and obedience from nineteenth century intelligence; but we perceive in him something different from that simple omnipotence which visits an endless punishment upon the race because of a violation of its divine fiat by the first pair. He is unvarying justice, eternal light, boundless love; and only as we see him and know him to be this does the obligation rest upon us to love, revere, obey him. Did we view him otherwise; were we compelled to think of him as simple Deity, whose commands were to be obeyed simply because he willed it, every reasoning heart and mind must revolt from its allegiance. Having placed us upon the earth with hearts open to evil, his duty to us comes first; and only as we see his guiding hand in history and feel the uplifting power of his spirit moulding the race to higher things can we yield him our homage. The uselessness of a "scheme of redemption," the fact that God's justice not less than his love owed it to man to take out of the balance the inevitable results of the evil tendencies he himself had given him must be apparent to every intelligence not willing to yield itself blindly to the simple will of whatever it feels to be above itself.

In this connection it may be well to notice the love for children shown in the developed thought of Christ, as compared with the commandment under consideration and its setting. He revealed to us not only the majesty and omnipotence, the law and punishment, but the truth and beauty, the love and tenderness of the great All-father.

LEWIS W. SMITH.

Fairfield, Neb.

Report of Committee on the Work and Education of Women for the Ministry.

SUBMITTED TO THE WESTERN UNITARIAN CONFERENCE, MAY 13, 1891.

The question of the entrance of woman into the ministry need not be discussed, as she has already entered. Miss Willard estimates that there are already about five hundred women who have entered the pulpit as evangelists. According to Mr. Higginson's estimate, the Society of Friends has about 350 women ministers, the Universalists thirty-five, the Disciples of Christ forty-three, the Congregationalists five, and the Unitarian theological school at Meadville has had sixteen women as pupils.

Besides these there are six ordained women in the Unitarian ministry, not graduates from any theological school, but active and successful workers.

So much for the supply. Now for the demand.

Wherever the work of women in the ministry is known, there is a demand for their services.

Women ministers are constantly appealed to to secure women to fill places vacated by them, and to fill other pulpits where women have never preached. "Send us a woman," is the cry from dozens of parishes we have visited. One member of this committee has spoken for a Congregational, a Methodist, and a Universalist society, and each in turn asked through its officers, with much earnestness, "Could we by any possibility secure a woman to take charge of our church?" The liberal churches of the West seem always ready and eager to hear a woman from the pulpit. It is not too much to say that if fifty more women were ready for the work, places could be secured for them.

While some of our best workers are those who have never had the specific training of a theological school, there are others who attempt the work without sufficient preparation. This is in part due to the fact that so few opportunities for a theological course are given to women at present—a fact greatly to be deplored.

Those wishing to enter the liberal ministry are more fortunate than others, since there is one school of Liberal Theology which admits them and graduates them on equal terms with men. This is the school at Meadville, Pa., which we are glad to say, extends to women not only its privileges, but its courtesy and cordial fellowship as well. Up to a recent date its catalogue has read, "Women are at present admitted." The last catalogue sounds a note of advance by changing the wording to, "Women are *also* admitted."

The School of Liberal Theology at Harvard still refuses to admit women on any terms. This is a great misfortune and drawback, not only to women desiring to prepare for the ministry, but to the cause of liberal thought; and all lovers of justice and the liberal faith should use their utmost influence to secure the privileges of the Harvard Divinity school for all who desire them, irrespective of sex.

Last November an appeal was made through Mrs. Barrows for the admission of a capable and earnest Western woman to the Harvard school. In the reply of Professor Everett, no encouragement was given that such request could under present conditions be granted.

Your committee asks that further steps be taken by this conference toward securing full privileges for women at Harvard. We feel that the great need for women entering the ministry is the fullest educational opportunity.

Signed,
J. C. LEARNED,
ANNA B. MCMAHON,
MARIAN MURDOCK.

THE same powers are always here. The new world is the old world rebuilding. Man's immediate Providence is man. Every man is a mediator. Did Francis of Assisi remember those whom God seemed to have forgotten? But Francis was God's memory, delegated to every Francis, forgetting none. The circle of Providence completes itself in that way.—*John H. Clifford.*

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An address given before the Philosophical Club of Harvard University, Sanders Theatre, March 27, 1890, by **William Mackintire Salter.**

A Tacoma lawyer writes the author: "I have this moment finished reading your address, and I can not restrain the impulse to write to you and say that I have been greatly lifted up in spirit and strengthened by it. While I have been for years upborne by the same spirit which animates your speech, yet so stern, nay, heart-breaking, has been my outward environment that at times I am submerged in gloom aud despondency, and need to hear the trumpet call to inspirit me. Your voice sounded in my ear at a time when I was very weak and weary, and new life has been imparted to me, for which I thank you."

Mr. Blake, one of the editors of UNITY, writes of the same address: "I have read it with admiration and gratitude. Hardly I need say, yet, for my own joy, I will say that I agree with every syllable of it. It inspires and lifts me by a peculiar and heavenly power in it. I never have read a loftier piece, of its length, in any language or literature, nor do I see how any of any length could be nobler except by the reiterations and climbings of strength on strength which come by the fact of length."

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The Coming Synthesis of Religion.

THE CONTRIBUTION OF UNITARIANISM.

READ BEFORE THE WESTERN UNITARIAN CONFERENCE, MAY 14, 1891, BY REV. PAUL FROTHINGHAM, OF NEW BEDFORD, MASS.

I have been asked to tell what Unitarianism has to offer to the Coming Synthesis of Religion. To speak for Unitarianism would be difficult, if that meant in any sense to voice the sentiments of a majority of our body; but for an individual Unitarian to speak upon the approaching unison of faith is as easy and natural for him as to breathe. For, as a whole, Unitarians have been moving constantly forward towards a deeper, freer, and more universal faith. Passing outside of the non-essentials of religion, penetrating beneath all its superficialities, rising above all its superstitions, we have struggled to realize ourselves, and to offer to the world, those central, eternal truths upon which all believers could agree more or less fully. In this spirit we have been led beyond any such narrow inclosure as that of the Bible, we have cast off the leading-strings of Christianity, and maintaining that religion is a far deeper and richer thing than any historic form of it, we have put our trust in the spirit of man, out of which has blossomed all the great religions of the world, believing that a still more glorious faith would yet be arrived at. We hold to the inherent sympathy or symphony of all the religions of the world. Not that we jumble them all together in the belief that out of the compound will come the jewel of some new religion, but beyond and above them all it seems to some of us that a higher form of faith will yet grow and win men's allegiance. We seek for the coming synthesis of religion, therefore, not in "the conversion of all religions but one into that one," but for the conversion of the best elements of them all into something purer and more universal, yet to be. Keener and more wide-spread becomes the feeling that we are about to enter a broader, a purely spiritual faith. What may fairly be called a new religion lies just ahead of us. Purified from all the crudities and errors of the past, yet retaining all the essential elements of the historic world-faiths, only lifting them up and transfiguring them in the light of the latest knowledge, this new religion seems to promise the practical absorption of all believers. From the east and from the west, from the north and from the south, men will come and sit down in the kingdom of this religion.

But what, it will be asked, are its fundamental principles? What are its leading ideas? On what truths as sufficient are we all joining hands? for surely not in mere unbelief in the old are all sects approaching each other.

Here of course more especially I can speak only for myself, yet it appears to me that not only religious thought, but what is called scientific thought, is to-day slowly advancing and converging toward three ideas, without which there can be no religion, but with which there is nothing lacking. These three ideas are really one, or at least are so interdependent that out of the first the other two seem naturally and necessarily to grow.

And first may be named the belief in the higher or spiritual nature of man. In a sense we may say that this has always been the central principle, the one foundation on which Unitarianism has always rested. Years ago Channing said, "My one sublime idea which has given me unity of mind, is the greatness, the *divinity* of the *soul*." The thought is differently entertained to-day, than it used to be. We assert no separate, semi-detached essence. We do not find or seek to find the spiritual as something different and set apart from the natural, but *in* and *through* the natural. More and more we are coming to study the nature of man, and more and more the belief seems to be deepening that he is in his very essence not only of of the earth, earthy, but of the heaven, heavenly. The powers of thought, of love, of tenderness, sweetness, truth, purity and the like are not mere mechanical functions, the offspring of material relationships. They are essentially distinct from these. Between thought and tissue yawns an infinite gulf that is intellectually impassable.

The philosophy of materialism fails ignominiously to explain the deepest and most real phenomena of human life. In spite of the efforts of science to reduce thought to a mere function of the brain and to prove feeling the result of a mere movement among its molecules, the reality of the higher or spiritual nature of man is as palpable to-day as it ever was. As Prof. Schumann has said, "There are more things, if not in heaven and earth, assuredly in the self-conscious life of man, than are dreamed of in the mechanical philosophy." On no basis of materialism can you explain the weakest thought that throbs through the brain. For though between the physics of the brain and the facts of consciousness there are certain correspondences; never can you make the one the source of the other, as Tyndall and Fiske and many other thinkers have confessed.

No more upon the basis that man is the result of the play among material forces can you account for the fact of self-consciousness. For how out of all the myriad atoms of the brain should rise up one single and undivided faculty, which says "I" and knows itself to be different from those atoms? Still less can you account for the moral sense. For why, if mere chemical affinities, should we declare one thing right and another wrong; this action noble and that base; and how, if no more than material composts, should we be able to dream conditions of justice, and peace, and love, and righteousness, of kingdoms of heaven so much diviner than anything that eye has seen, or ear has heard, or experience in any shape revealed to the heart of man?

But I had not meant to enter the field of debate nor to seek to prove to you that these qualities of human life bespeak man's spiritual nature. I only wanted to point out how the best thought of our day among scientific and religious men is uniting in the confession of this higher nature of man. It appears to me that this is the first, and the most fundamental idea upon which all believers and many that were unbelievers are uniting. And the importance—nay, the all-sufficiency of this belief—can scarcely be overstated. It is from the source of the *human spirit* that have flowed all the ethical precepts of the world, all the moral codes, all the lofty aspirations, all the beautiful sentiments, all the rich symbolism of religion, all the religions themselves, and the ideas and hopes which the different religions have cherished. These all have grown out of the human spirit, as flowers from seeds, and have not been imported into it from a foreign or supernatural source.

Therefore, from this first idea, follows of very necessity, the second—the idea of a spiritual background to the universe, the idea of God. As one with this spirit is man. If the spiritual nature of man be denied, if we are no more than "cunning casts in clay," then, of course, the thought of God is meaningless. But if we confess such a nature, then the higher thought follows as a matter of course. It is an old truism that the stream can not rise higher than its source. What is evolved must first have been involved. An effect demands a cause adequate to it. If here in you and me are spiritual effects, then the universe which somehow has produced you and me must contain a cause at least adequate to these effects.

Spirit must have sprung from spirit. You can not gather grapes of thorns, nor figs of thistles. A charity that suffereth long, a self-sacrificing love, an uncompromising devotion to right, a conscience that thirsts eternally after goodness,—could these ever have sprung from any conceivable arrangement among the forces of nature? If the process of evolution has culminated in spirit, then it must have had spirit to start from. If thought and moral goodness and pitying love, and wider forgiveness, and whole-souled devotion to ideal ends are manifested in human nature, then thought at least as pure, and love as tender, and goodness as great, or something higher than any of these, must exist somewhere in the universe. Herbert Spencer has said that the power which wells up in us as consciousness is one with the divine energy that is manifested in the outward universe. And what is true of consciousness itself is not less true of its higher manifestation. Thus we are forced to postulate a spiritual something in and through the universe in order to account for the phenomena of human life. Call this spiritual presence what you please, call it God, call it law, call it an inherent tendency of things, call it a "something not ourselves," call it the unknowable, the reality is indestructible underneath, an intellectual necessity, a unifying principle to rivet the universe together.

Whether we shall go further than this and trace off the attributes of this spiritual energy, is another and secondary matter. Religion at least does not necessitate anything of the kind. Shall we say that this spiritual something must be a "will" behind all the forces of nature, shaping them at pleasure, just as the human will regulates the different forces of life? This may be logically doubtful. Inferences from analogy are little to be trusted. Shall we, as so many do, see mind, like human mind, thought, too, and consciousness, intelligence and love, and speak of a dim personality? I pretend not here to decide. "God is not a definition but a reality," and it is the reality that unites, while definitions divide. But I do make bold to say that as we look forth into the outward world, and study more deeply its nature and history we shall more and more openly acknowledge and reverently confess that intelligence and purpose are manifested there—a purposeful Intelligence. The old theory of design is gone. We no longer feel the need of an artificer who should have created this wonderful mechanism as the watchmaker constructs the watch. But a new and far more glorious theory of design is creeping in. We trace the advance of the world out of chaos and fire-mist, into order and harmony and beauty as it exists to-day. We note how from anthropoid ape to the goal of a Plato, a Jesus or a Shakespeare the elemental forces have shaped things, and in the light of such results we believe that something more than blind chance must have been the governing influence. The world energy that has achieved these marvels must be at least intelligent.

And to intelligent must we not add the thought of something that shall correspond; some faint way to what we understand by "good"? For we find ourselves confronted by a law before which all other laws pale in priority, in power, in persistency. The *moral* law arches over us, so real, so vast, so sovereign, so terrible in its ordeals, and yet so lavish in its blessings! Who can fly from it, who rise above it, who deny its imperial discipline, yet who forget its gracious strength?

"Stern Lawgiver, yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face.
Flowers laugh before thee in their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens through thee
are fresh and strong."

Whence this power that binds us to the right? Whence its demands so far in advance of all present human need, if it be not centered in the universe itself, and rooted in the eternal Spirit? And so we are led to hold that through all wastes of suffering, and across the chasms of moral failure in the world, there is active an eternal Power that makes for righteousness. But beyond these vague generalizations we may not go in safety. In the very vagueness of this God-idea lies its power. Spinoza somewhere says that if you define God you deny him. And so in this broad, pure, spiritual idea of a Power not above, but in and through the universe,—known and yet unknown, definable, and yet undefinable,—lies the second great truth which is rising ever more and more clearly on the doubt-darkened horizon of our age, and is uniting under its inspiring rays all classes of believers.

From these two ideas follows the third—the hope of immortality. I say the hope, for this thought is freed at last from all tradition and superstition. It rests implicitly upon the reality of the spiritual nature of man, and upon the thought that the Power which has brought the human race up and along its luminous path thus far, even to the heights of intellectual and moral grandeur where we find it to-day, will not now apparently defeat itself; and let these faculties, arrived at after years of such painful struggle, burst and vanish like so many fireworks in the night. In this light immortality is not even remotely connected with any legendary occurrence in the past. It is the prerogative not of belief, nor of mere life even, but of higher moral or spiritual life. The idea of immortality thus held, though perhaps not so all-important as the other two ideas, is yet apparently permanent and of decided power.

Toward the frank and cordial acceptance of these three grand, deep, eternal, world-wide truths,—a spiritual nature in man, a spiritual background to the universe, and a spiritual continuance after death,—it appears to me that the best thought of to-day is tending. Our growing knowledge is lighting up these ideas with new glory and giving them ever deeper significance. With greater unanimity the confession is being joyfully made that on these hang not only all the law and the prophets, but all the religion that is to be. These truths are not Christian in any special sense, they are not Buddhistic, nor Jewish, nor Mohammedan, nor Parsee. *They are religions*, and than this nothing more need be said. All religions, sometimes faintly, sometimes brokenly, yet always sweetly and trustingly, have spoken them. All the religious thought of the future will be centered around some or all of them. They are capable of unlimited illustration, application, inspiration. Out of them, thus broadly and rationally held, will grow new ethics, new symbols, new liturgies, new Bibles, new churches. But it will be through the first of them more especially that in the near future, religion will take a new start, and all sects and races will be one. For in the spiritual nature of man is included the moral sense. Our higher spiritual nature is chiefly a moral nature. Therefore in laying this down as the first and chief idea of religion we

make character the supreme thing in life; and the development of character the avowed and predominant aim of all religion. Here therefore we strike a chord which echoes from the heart of every believer. Over this thought the East and West clasp hands, and the ritualist finds himself one with the infidel. And in consequence of this thought the religion of the future will be before all else, practical, ethical, humanitarian. It will fall into line with, nay, will lead, that mighty and irresistible movement which under so many forms is sweeping over the world, and aiming at the moral and material elevation, if not transformation of society. And in its effort to enlighten and uplift humanity to obedience to its cardinal principle of the higher moral or spiritual nature of man, the religion of the future will find strength in those other two ideas. And though there be those among us now who from very noble conscientiousness can not speak them, yet shall the future find the ideas of God and immortality freed at last from all crudities and superstitions, and, acceptable to all, they shall once again have power to lure and lift humanity to higher planes of action.

Believing that these three ideas, which are fundamentally one, contain all of religion, I offer them as the contribution of Unitarianism to the religion of the future.

Channing On Exclusion in Religion.

"The 'honor of religion' can never suffer by admitting to Christian fellowship men of irreproachable lives, whilst it has suffered most severely from that narrow and uncharitable spirit which has excluded such men for imagined errors.

"To me it appears that to plead for the right of excluding men of blameless lives, on account of their opinions, is to sound the peal of perpetual and universal war.

"The system of denying the Christian name to those who differ from us in interpreting the Scriptures, will carry discord into churches not only, but families. In how many instances are heads of families divided in opinion on the present subjects of controversy?

"The time is come when every expression of superiority on the part of our brethren should be repelled as criminal usurpation.

"The controversy in which we are engaged is indeed painful; but it was not chosen, but forced upon us, and we ought to regard it as a part of the discipline to which a wise Providence has seen fit to subject us. Like all other trials, it is designed to promote our moral perfection. I trust, too, that it is designed to promote the cause of truth.

"Already we have the comfort of seeing many disposed to inquire, and to inquire without that terror which has bound as with a spell so many minds.

"The most celestial worship ever paid on earth was rendered by Christ, when he approached man, and the most sinful man, as a child of God."

HOWEVER certain the being of God, the reality of right is equally certain; if indeed we can separate the one from the other. To base the surer on the less sure, moral obligation on belief in God, is a flat inversion of the true philosophic order; it is standing the cone on its apex instead of its base.—*Frederick Henry Hedge.*

REMEMBER this, that you can never have a wisely educated child by any possible system of proxy. You can not turn over all responsibility in the case to other parties. Home education must cover a good share of the best culture of the earliest years.—*E. P. Powell.*

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Which Wins. A Story of Social Conditions. By Mary H. Ford. Boston: Lee & Shepard. Paper, 50 cents.

This story of social conditions, dedicated to the Farmers' Alliance, is pre-eminently a story of the day. It starts in Germany, travels to New York and lands in western Nebraska. The hero is a radical of the most radical stamp, but the picture is nevertheless true to at least one phase of western life. Perhaps like all argumentative novels, it dwells too exclusively on the pessimistic side of life, and may have a tendency to give an eastern reader a somewhat distorted idea of the West, and discourage him from desiring either to locate or to invest his capital there. Western farmers are no doubt suffering in localities in western Kansas and in western Nebraska, and it is not strange that John would fail there. A western homesteader on a new "claim," particularly if he lose crops, could hardly pay much by way of interest to "money sharks" and lift a $3,000 mortgage. But if the picture be true of a western Nebraska homesteader, eastern Nebraska and eastern Kansas are certainly about as prosperous localities as can be found anywhere. No doubt the West has been paying a too heavy tribute to the east in interest and dividends; and the upshot of the Farmers' Alliance may be a better adjustment of the equilibrium. The West is a new enterprising world where social and economic questions have a rapid evolution. The Farmers' Alliance movement is the result of a wide-spread dissatisfaction, arising primarily, no doubt, from too high rates of transportation, and from high rates of interest, which the average homesteader could not long pay without certain bankruptcy. The truth is, too gigantic fortunes in Wall street have been built up at the expense of the West. On the whole, "Which Wins" is a very well told story;—a little too long before the interest begins, a little too much chopped up, but yet with good, strong, sensible dialogue. It is a vigorous novel, full of suggestive thought. A. U. H.

Otto the Knight, and other Trans-Mississippi stories. By Octave Thanet. Boston: Houghton, Mifflin & Co. Price $1.25.

Octave Thanet certainly knows how to tell a short story well. She also has the poetic insight to discover the grotesque and the poetic in things American, in the Middle West at that. Say what we will against dialect writing and colloquial slang, the heart likes it, and, to a degree, we believe the right-minded head eventually approves. How close these chopped words and the untutored idiom, which is so often condensed poetry, bring us to the heart of these folk in Arkansas and the pioneer towns of the West. We wish the Civil Service Association would publish "The Plumb Idiot" as a tract. Were the author and publisher willing, we would like to see it in our Unity Mission Series. "Trusty Number 49" is a forceful plea for prison reform. One who has known what it is to help make a new country will readily find tears for "Our First Mayor." And the temperance problem as well as the terrors of a cyclone, are freshly studied in "The Day of the Cyclone."

Down the O-hi-o. By Charles Humphrey Roberts. Chicago: A. C. McClurg & Co. Price $1.

This book, dedicated to "F. L. R." will have peculiar interest to the UNITY reader when he is reminded that in UNITY'S feeble days it owed much to the neighborly touch of this author and to the brooding care of the one to whom it is inscribed. An acquaintance with the life side of a farm home, a Quaker community and an anti-slavery era, has put into the hands of the author materials fresh and picturesque, and he has used them to good advantage. The "Race at the County Fair," and the "Husking" are spirited enough bits of writing to make them available for public reading. The book is a bit of the interesting United States history that does not get into the histories, with a love story thrown in.

The Speculator. By Clinton Ross. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Price 75 cents.

A story of the ambitions, strifes, hopes and disappointments attendant on the career of the financial speculator, as the marts of trade in our great money centers reveal him, under diverse forms, but essentially the same. The story is powerfully told, but deals almost wholly with the tragic phases of the subject, and though bearing the stamp of truthfulness, leaves also to a degree the impression of an unfinished piece of work, one which the author might have elaborated into a somewhat fuller statement of the problem with which he deals; but perhaps the strength and point of the narrative is enhanced by its succinctness.

The Picturesque Geographical Readers. By Charles F. King. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Price 83 cents.

The second volume of this unique and interesting series is before us, the title being "This Continent of Ours." These works are intended to serve the double use of instruction in reading and in geography, are filled with beautiful illustrations, and afford useful and pleasant reading to young and old. The present volume contains a valuable appendix on the solar camera, a full index and a list of books consulted in its preparation, recommended to the student who desires to pursue further the subjects herein discussed.

Periodicals.

IN view of recent events the article that will attract first attention in the June *Forum* is that on "Church and Creed," by Dr. Briggs. Preceding this is an analysis of the great German soldier, his life and character, Von Moltke, by Col. Theodore A. Dodge. Sir Charles W. Dilke writes of the causes that led to the formation of "The Commonwealth of Australia." Hon. William McAdoo shows the connection between "Immigration and the Tariff." President Walker has something to say about the census of 1890. Ulysses D. Eddy writes on "Our Chance for the Commercial Supremacy of the World." "Silver and the Need of More Money" is an exposition of the merits of free coinage, by senator W. Stewart. Henry Holt gives a successful publisher's view of the copyright law, condemning the "piratical" practices of late years. President Hyde, of Bowdoin college, talks of Physical Training. Senator Dolph writes glowingly of "The New Northwest." Joel Cook contributes another financial article, speaking with authority as the financial editor of the Philadelphia *Public Ledger*, and J. L. Williams talks on the same subject in relation to Southern interests. "Western Lands and Mortgages," by Professor Gleed, of Topeka, Kan., presents an encouraging outlook for the investor.

REV. J. H. CROOKER contributes an article on Max Müller's Physical Religion, "The Gifford lectures for 1890," to the June number of the *Dial*, from which we make the following extract:

"But what has always impressed us most forcibly has been, not so much the prodigious industry or the wide versatility of Max Müller, as his great catholicity of mind. He has shown us how to appreciate forms of faith very unlike our own; how to study them so as to see what is best in them; and how to trace, even through the labyrinth of error and superstition, the movements of the human soul towards a diviner life. He has made us respect all the facts of man's religious history. He has taught us reverence for every honest effort to find God and obey the moral law. In the treatment of these problems, he has combined the scientific method and the religious spirit; a supreme reverence for reality and a keen appreciation for the spiritual import of all facts. In a period much dominated by materialism, he has insisted upon the spiritual interpretation of life,—upon the soul's direct consciousness of the Divine. And his appeal has not been to traditional dogma, but to the indisputable facts of language, literature, and institutions."

G. P. PUTNAM'S SONS have in press for immediate publication a work entitled "Church and Creed," containing three sermons by the Rev. R. Heber Newton. I. Fold or Flock, or, Christianity, not Ecclesiasticism. II. The Nicene Creed, a Charter of Freedom. III. How to Read the Creed; or, The Principles of Creed Interpretation. The first of these sermons was preached the Sunday after the remonstrance against the alleged uncanonical practices of Rev. W. S. Rainsford and Rev. R. Heber Newton in inviting non-Episcopal ministers to speak in their churches; the second, the Sunday after the presentation of the author to the Bishop of New York as by current rumor charged with heresy. The third continues the consideration of the Nicene Creed.

THE Craig Press, Chicago, announces the publication of a book (ready June 9th) entitled "Chicago's Dark Places," by a corps of specially appointed commissioners, whose investigations included poverty and the poor, saloons and their habitués, theatres, concert halls and museums, immoral dives, the social evil, procuresses and abductors, obscene books, pictures and advertisements, etc.; together with observations on the making of criminals, the agencies of reform; how to remedy the evils that exist. Arranged and edited by a prominent reform worker.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Robert Browning: Life and Letters, two volumes. By Mrs. Sutherland Orr. Boston and New York: Houghton, Mifflin & Co. Cloth, 12 mo, pp. 646. Price per set $3.00.

Lewis Cass: American Statesmen Series. By Andrew C. McLaughlin. Boston and New York: Houghton, Mifflin & Co. Cloth, 16 mo, pp. 363. Price $1.25.

Balaam and His Master. By Joel Chandler Harris. Boston and New York: Houghton, Mifflin & Co. Cloth 16 mo, pp. 293. Price $1.25.

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BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 2c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

Notes from the Field.

Denver.—We have received the following interesting account of the celebration of the twentieth anniversary of the Unitarian church of Denver:

On Sunday, May 31st, the twentieth Anniversary of the Organization of the First Unitarian Society of Denver was appropriately observed. Special music was furnished by the chorus choir, the pulpit was buried in flowers, the wall behind being graced by life-sized portraits of the three last ministers of the church, two of whom died while in the service of the church. The central feature of the occasion was a "History of Unity Church from May 31st, 1871, to May 31st, 1891," written by Mrs. D. D. Belden, one of the founders of the Society and a staunch supporter throughout its existence. The history was a checkered one, containing the record of many dark days and trying experiences, but showing how fidelity and patience had done their work, and how this church, by "ways that it knew not," was being led "out of the strait, into a broad place where there is no straitness." After the reading of the history a hymn to the founders, written for the occasion by Mrs. H. M. Hiscock was sung by the congregation. The service was made complete by some words or memory from each of the former pastors of the church. A letter from Rev. L. F. Beckwith, the first minister of the church, told the "Story of the Beginnings." The second minister of the church, Mr. W. G. M. Stone, was present in person and told how the young church struggled to get its first church building. Rev. W. R. Alger sent as his contribution a poem entitled "Old Routine and New Insight." The two ministers who died during their pastorates, Rev. R. L. Herbert and Rev. A. M. Weeks, were remembered by the singing of J. W. Chadwick's beautiful memorial hymn, sung to "Auld Lang Syne."

The word of greeting from Rev. T. J. Van Ness dwelt on the transition from the old church to the present building, and the increased activities and usefulness of the church. In a brief but emphatic way the present pastor, Rev. S. A. Eliot, summed up memories and lessons of the occasion. The text that rang in his ears gave the keynote:—"'And thou shalt hear a voice behind thee, saying—This is the way, walk ye in it.' Be ye faithful to the trust given you, faithful to the spirit of the pioneer founders of the church, but looking forward to your own tasks; then may you trust that the God of the fathers will still be with the sons."

Illinois Unitarian Conference.—Rev. J. L. Duncan, secretary of the Illinois Unitarian Conference, reports that he has revived the Sunday meetings of the "People's Association, Princeton, with preaching by himself on the first and third Sundays of each month, and lay services in his absence. A class for the study of the Bible on lines of modern Biblical scholarship has been organized. A good healthy feeling is manifested and the conditions for growth are encouraging. At Warren and Nora the secretary preached to interested audiences, and thinks there is a good prospect of uniting the two societies under a permanent pastor. He also suggest a possible union between Champaign and Mattoon to the great advantage of both. He attended the meeting of the Rock River Circle, April 2, at Geneseo, and assisted in the installation of James Minnick, to whose support the people are rallying. In connection with Mr. Stevens, of Alton, he broke ground at Metropolis on April 12th, holding meetings for several days, and hopes for permanent results. Meanwhile he recommends the place to Post Office Mission workers. Literature sent to Miss Maggie Brown, Miss Ionia Slack and Mr. F. A. Trousdale, will be distributed advantageously. He preached at Mattoon on the last Sunday in May, and reports the church there "a plucky set, and anxious to have regular services." He is also in correspondence with several other points "with a view to starting movements." Mr. Duncan's courage and enterprise give promise of excellent results in the Illinois mission field.

Chicago.—The course of five lectures on "Henrik Ibsen and his Dramatic Studies of Social Problems," which has been given before the Chicago Institute, at the new Athenæum Hall, 24 Van Buren St., on Sunday afternoons at 4 o'clock, by Jenkin Lloyd Jones, will be completed next Sunday afternoon. He will speak upon the drama entitled, "The Doll-Home." This experiment of Sunday afternoon lectures with small admission fee has been as successful as could be expected from the lateness of the season. The attendance, while not large, has been regular, the audiences being largely continuous. It is hoped that under more favorable circumstances this experiment will be repeated. Why should not Sunday, the one leisure day in the week to the great majority of people, offer an hour's privilege in the directions that make for intelligence, and the culture that strengthens character?

On Sunday, June 7, at the close of the morning service at the First Church, Rev. W. W. Fenn in a few graceful and earnest words accepted the invitation of the church to become its minister. Mr. Fenn takes up his work under happy auspices; as the unanimous choice of the parish, he may be sure of the hearty good will of his brother ministers in Chicago and in the West.

Boston.—Many dwelling houses on the Back Bay are already closed. Some of the schools and churches located there will close in the middle of June.

—The Monday club has adjourned its meetings to September.

—The Ramabai Association reports to its Boston agent that its second anniversary has just passed. Thirty widows are in the home at study. Ten others are day students. Most of them were rescued from a miserable home life. Indian and English officials patronize the school. A remarkably large result has come of the two years' efforts. At the anniversary exercises Ramabai in her address told of her American friends and of her trust in the great future of her institution. Many wealthy ladies were present. Pupils sang and recited poetry and showered their benefactors with white "champa" blossoms. Ramabai gives kindergartens lectures and other educational addresses in Indian cities, and everywhere advocates the starting and maintenance of a widow school.

St. Paul, Minn.—The semi-annual meeting of the Minnesota Unitarian Conference was held in St. Paul on the 9th and 10th inst., with the following programme:

Presiding officer, Judge W. L. Collins, St. Cloud. Tuesday evening, 8 o'clock, sermon by Rev. J. H. Crooker, Madison, Wis.; Wednesday, 10.30 a. m., business meeting; 3:30 p. m., paper by Professor Lesley, of Luverne, on Religion of Science. Short addresses on the Missionary Outlook, by Rev. Helen G. Putnam, of South Dakota; Rev. Kristopher Jansen, Minneapolis; Rev. Eliza T. Wilkes, Sioux Falls; Rev. S. M. Crothers, St. Paul.

Tea and sociable in church parlors. Eight p. m., platform meeting—Religious Forces in America To-day, Rev. Charles J. Staples, St. Cloud; Rev. T. B. Forbush, Chicago; Rev. H. M. Simmons, Minneapolis; Rev. Eliza T. Wilkes, Sioux Falls.

Andover, N. H.—The Manchester *Union* of June 6 gives an interesting account of the graduating exercises of Proctor Academy. This academy is owned and controlled by the Educational Association of New Hampshire, and has been in existence nearly ten years. Under the management of the principal, True W. White, A. B., the institution is "gaining in reputation as a model school."

The graduating exercises were held in Proctor Hall, the interior of which was profusely adorned with flowers and ferns. It was such a gala day in the town that "the manufacturing company closed its doors and allowed its employes the opportunity to attend the most worthy and interesting entainment of the year."

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"The analogies from embryology and cell life the writer has handled with entire discretion and due reserve, and with a force and penetration of argument which we have never seen surpassed. Dr. Stockwell is a spiritual thinker of fine grain, who has had a scientific education that has not robbed him of faith in the ideal. With a very few exceptions, not injurious to his argument, we have read with great pleasure and profit this singularly attractive essay."—*Unitarian Review.*

"Without entering into the details of Dr. Stockwell's argument, we commend his essay to thinking people as one of the most suggestive and best developed essays on personal immortality which later years have produced."—*Literary World.*

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"The analogies are worked out with great delicacy and refinement of thought and expression. If in the green tree of the science of religion we can have such fruit as this, what may we not expect when harvest time is come."—*Christian Register.*

"The book is destined to exert a wide-spread and decidedly beneficial influence on minds wavering between materialism and the chaotic labyrinth of sectarian creeds. To such, and to all of liberal thought, we most heartily commend the work.—*Detroit Commercial Advertiser.*

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Wed.— What the hour
Brings for thy use is in thy power.

Thurs.—There is no external politeness which has not a root in the moral nature of man.

Fri.—We should deal with each other as God deals with us.

Sat.—Dwelt no power divine within us,
How could God's divineness win us?
—*Goethe.*

Be Not Afraid.

Be not afraid
To give expression to a noble thought,
Because the world may sneer and cry, "Tis naught,"
And may upbraid.

Be not afraid
To do the thing that couscience tells is right.
The way is hard, but 'tis not always night;
Thou'lt be repaid.

Be not afraid
To battle, sometimes, on the losing side;
The victory of truth o'er wrong and pride
Is but delayed.

Be not afraid
To recognize the greeting of a friend,
Whose poverty and poor attire offend
The well-arrayed.

Be not afraid
To strive to benefit thy fellow men;
Their love will serve thee more than riches,
When at rest thou'rt laid.
—*The Christian Life.*

Boys.

A COMPOSITION BY ONE OF THEM.

There is only one thing on earth that is nicer than a boy, and that is a girl, and she is n't always, especially when she fusses. Besides, there are not so many of her, or if there are, I don't know them. Boys like to have good times. When I was a little fellow, about two years ago, I knew a boy who was naughty, and his mother said, "Tommy, what made you do that? That was very bad;" and he said, "Well, you can't have fun without you're bad, and you must have fun." My mother said he was n't really bad, only noisy, and besides, he grew up some after that. Boys like to study sometimes, especially when its about wars and things. We read in books, and when teacher lets us, bring bugs and roots and things to show her, and all that. I like it, but I don't see who cares whether eight times seven are fifty-six or sixty-three, and I forget which it is every little while; but if a fellow or a man or anybody wants to know, you can look right in the book and find out, and my mother said once that it was no use remembering things that were not worth remembering. Boys don't have everything their own way in this world, that's certain, and not so much as girls do either, except just running and base ball and such things. Besides, my sister can throw a ball better than I can, if anything, but not much. I have a chum, and his name is Frank, but we call him Puggy for short, and when I said that about boys in the beginning, I was thinking about him. Of course all boys are not so fine as he is. They could n't be. I am not either, but I am better than some. And when I wrote that about girls, it was because my sister was here and she just fixed my ball and never said a word about her vase that I broke, as she generally does. Puggy asked me the other day what I thought was the greatest mystery I ever heard of, and I said, "Why girls' hats cost so much, when they're so homely;" but he meant ghosts and such. I can't write any more now, because it's time for the ball game and I'm short stop, so I'd better. E. E. M.

Origin of Blue Writing Paper.

A singular story is recorded concerning the origin of blue-tinted paper now so much in vogue for commercial uses. The wife of an English paper manufacturer named William East, going into the factory on the domestic wash day with an old-fashioned blue-bag in her hand, accidentally let the bag and its contents fall into a vat full of pulp. She thought nothing of the incident, and said nothing about it either to her husband or his workmen. Great was the astonishment of the latter, so says the *London Press News*, when the paper turned out a peculiar blue color, while the master was vexed at what he regarded as gross carelessness on the part of some of the hands. His wife—wise woman—kept her own counsel. The lot of paper was regarded as unsalable and was stored for four years. At length East consigned it to his London correspondent with instructions to sell it for what it would bring. The unlucky paper was accepted as a happily-designed novelty, and was disposed of in open market at a considerable advance in price. Judge Mr. East's surprise when he received from his agent an order for a large invoice of the despised blue paper! Here was a pretty dilemma; he was totally ignorant of the manner in which the paper had become blue in color, and in his perplexity mentioned the matter to his wife. She promptly enlightened her lord; he in turn kept the simple process a secret and was for many years the monopolist of the blue commercial paper manufacture.

Praying and Doing.

"Bless the poor children who have n't got any beds to-night;" prayed a little boy, just before he lay down in his nice, warm cot on a cold, windy night.

As he rose from his knees his mother said: "You have just asked God to bless the poor children. What will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes. What, then, are you willing to do?"

"When I get money enough to buy all the things I want and have some over, I will give them some."

"But you have n't enough money to buy all you want, and perhaps never will have. What will you do to bless the poor now?"

"I will give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own. What are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money. I have seven pennies; I'll give them four. Would n't that be right?"—*Selected.*

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THE TOWER HILL SUMMER ASSEMBLY

HILLSIDE, WISCONSIN, AUGUST 2-16, 1891.

Ministers Institute.

The Unity Club.

Sunday School Institute.

THE SECOND SUMMER ASSEMBLY AND FIFTH ANNUAL S. S. INSTITUTE.

The place and method of the meetings of a year ago proved so successful and satisfactory to those in attendance that the coming meetings will be conducted on essentially the same plan. From 9 to 10:30 will be given to a Ministers Institute in which will be discussed parish and pulpit matters and methods, under the leadership, it is hoped, of Mary A. Safford, of Sioux City, Ia. This will be followed by an intermission of half an hour. From 11 A. M. to 12:30 P. M. will be given to the study of the second year's work, in the six years' course now pursued by many of the Unitarian Sunday-schools, which will be conducted with a special view to giving help to superintendents, teachers, and others who propose following the course.

The first part of the year's work will be given to the study of "Some Religions of the Older World":—the Teachers and Bibles of the non-Christian world. These studies will be under the direction of John C. Learned, of St. Louis. The second part will be some studies in practical ethics "In the School," under the direction of Miss Juniata Stafford, of Chicago, an experienced public school teacher. The afternoons will be given to rest, recreation, and amusement, boating, riding, etc. The evenings will be given to popular lectures on scientific and other Unity Club topics, in charge of Mr. and Mrs. L. W. Sprague, of Monroe, Wisconsin.

THE TOWER HILL PLEASURE COMPANY.

Incorporated January, 1890.

This company has acquired title to, and is improving, a beautiful bluff overlooking the Wisconsin river. The tract of land contains upwards of sixty acres, and has been laid out in lots suitable for cottages or tenting. A kitchen and dining-room building is being erected, where campers not choosing to cook for themselves can secure meals at economic prices. Tents with floors, furnished with cots, can be rented at reasonable prices. A new steamer, with a capacity of thirty passengers, has been put upon the river for the accommodation of guests. The privilege of tenting, or the right to erect a cottage, is secured to every shareholder. Price of shares $5.00 each.

This company has no official connection with the Summer Assembly, but those who spend more or less of their vacation at Tower Hill will find themselves, by means of boat, livery team, or a good walk, within comfortable reach of the meetings. These will be held in Unity Chapel, unless shares enough are sold to warrant the company in building a suitable pavilion with chapel room on the camp-ground. Friends of the Summer Assembly are invited to help it by taking shares in the Tower Hill Company, whose interests and sympathies, though not identical, are intimately related.

LOCATION, ACCOMMODATIONS AND EXPENSES.

Spring Green, the nearest railway station, is reached via Prairie du Chien division of the C. M. & St. P. Ry. and is situated thirty-five miles west of Madison. Trains leave Chicago at about 11 A. M. and 11 P. M. Fare $5.02. Ministers can obtain half-rate permits on lines leading thither by applying to the secretary. Board at the Hillside Home School Building, $6.00 per week. At the farm-houses so far as can be accommodated, $3.50 per week. For camping possibilities see above. Institute ticket, admitting to all the classes and lectures, $2.00.

Applications for accommodations, up to July 1, should be made to **Ellen T. Leonard,** Woodlawn Park, Chicago, Ill., Secretary of the Summer Assembly. After July 1, to Jenkin Lloyd Jones, Hillside, Wis. Applications for shares in the Tower Hill Pleasure Company should be made to either of the above, or to the secretary of the company, Enos L. Jones, Hillside, Wis.

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Another recent addition to the motive power of the company is a consignment of eight powerful ten-wheel passenger engines, designed for service on the mountain divisions. These are the heaviest ten-wheel engines ever constructed, weighing sixty-seven and one-half tons. They have driving wheels six feet two inches high and cylinders 21 inches by 26. One of these machines performs the work heretofore requiring two of the ordinary class, and they take the heavy through express trains up the mountain grades quickly and with perfect ease.

The Mt. Clare shops of the company have recently completed an order for ten switch engines of the highest type, and sufficiently powerful to make up a train equal to the full drawing power of a consolidation freight engine. Also three new heavy eight-wheel passenger engines, having driving wheels five feet, eight inches, and cylinders twenty inches by twenty-four. These engines are now doing excellent work; they are very powerful and susceptible of great speed.

In addition to the foregoing the company has now under construction at its Mt. Clare shops ten powerful ten-wheel engines designed for fast freight service and for heavy passenger trains on occasion, also twelve consolidation freight engines of great power.

These additions to its motive power are in line with the other great improvements constantly being made in the general betterment of the B. & O. property by its present management, which have been noted by the press from time to time, and the rapid augmentation of the passenger traffic of the Company indicates that the public is quick to recognize the present and constantly increasing efficiency of its train service.

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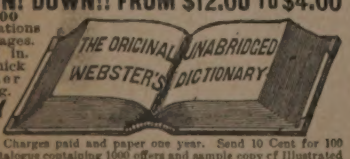

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